

# GURMAT STUDY

Using Technology, To Spread the message of Sikhism

Gurmat | Education | Youth | Community Development & Welfare

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ਡਿਠੇ ਸਭੇ ਥਾਵ ਨਹੀ ਤੁਧੁ ਜੇਹਿਆ ॥ ਬਧੋਹੁ ਪੁਰਖਿ ਬਿਧਾਤੈ ਤਾਂ ਤੂ ਸੋਹਿਆ ॥  
ਵਸਦੀ ਸਘਨ ਅਪਾਰ ਅਨੂਪ ਰਾਮਦਾਸ ਪੁਰ ॥ ਹਰਿਹਾਂ ਨਾਨਕ ਕਸਮਲ ਜਾਹਿ ਨਾਇਐ ਰਾਮਦਾਸ ਸਰ ॥੧੦॥

**Ditthe sabhe thav nahi tudh jehiaa || Badhau purakh bidhatay taan tu sohiaa ||  
Wasdi saghan apaar anoop Ramdas pur || Harihaan Nanak kasmal jaahi naaiay  
Ramdas sar ||10||**

I have seen all places, but none can compare to You. The Primal Lord, the Architect of Destiny, has established You ; thus You are adorned and embellished. Ramdaspur is prosperous and thickly populated and incomparably beautiful. O Lord! Bathing in the Sacred Pool of Raam Das the sins are washed away, O Nanak. ||10||

**[GGGS 1362]**

## **Darbar Sahib (Harmandar Sahib)**

The history of Darbar Sahib starts with the Third Nanak – Guru Amar Das Sahib, who took the first step towards building a shrine. Around the Darbar Sahib, the holy city of Amritsar came into being. The fourth Nanak - Guru Ram Das Sahib, came to live near this tranquil and peaceful site and started building the pilgrimage centre around the small pool, (later to become the Sarovar) which had initially drawn Guru Amar Das Sahib.

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By the time Guru Ram Das Sahib merged into oneness of Akal Purakh, the eminence of the Darbar Sahib among the Sikh devotees was truly well established.

It was the Fifth Nanak - Guru Arjan Sahib who envisioned Darbar Sahib in the last quarter of the 16th century. This was conceived by him to reflect the resoluteness, clarity and simplicity of Sikh way of life. The Darbar Sahib stands as the hallowed symbol of the indestructibility of the Sikh faith.

Guru Sahib himself designed the architecture of Sri Darbar Sahib. He designed it to have four doors, which are on the North-East, North-West, South-East and South-West directions. This has been kept to show that Sikhs do not believe in any specific direction as propagated by other religions. Akal Purkh is every where and in all the directions. We cannot confine Him in some specific direction also it signifying that the Gurudwara would thus be open to everybody without any distinction. And unlike erecting the structure on the higher level (a tradition in Hindu Temple architecture of the time)

Guru Arjan Sahib got Darbar Sahib built on the lower level thereby implying that Darbar Sahib is teaching the finest concept of Humility and submission & complete submission to God. A history of wonderful religious harmony is behind this temple. A Muslim holy man **Saeen Mian Mir** (who was a true lover of God and had great affinity with the Guru Sahib's faith) was invited to lay the foundation stone of this Great Shrine, further signifying that this Temple of God belonged to all and that Guru Nanak Sahib's faith does not believe in any kind of differences in humans on the basis of cast, creed and religion or whatsoever.

**Sarab Dharam Mehn Sreisht Dharam Har Ko Nam Jap Nirmal Karam (GGS 266)**

→ The best of all Religions is the yearning for the Divine and purity of deeds.

The gliding, marble and gold inlay work on the Darbar Sahib came much later in the 19th century during the reign of Maharaja Ranjit Singh.

The first Parkash of Adi Granth Sahib was done in the Darbar Sahib in 1604. The location of the Guru Granth Sahib here adds to the sanctity and reverence of the Darbar Sahib. Here lies the heart of Sikhism. The symbol of abiding faith and tolerance is held esteem by every Sikh.

Darbar Sahib is surrounded by water, which gives a mystique and hallowed look to this piece of architecture. Darbar Sahib is built on a 67ft. square platform in the centre of the Sarovar (tank). The temple itself is 40.5 Square ft., The four doors of Darbar Sahib are also identical to four door of Parkarma. The Darshani Deori (an arch) stands at the shore end of the causeway. The door frame of the arch is about 10ft in height and 8ft 6inches in width. The door panes are decorated with artistic style. It opens on to the causeway or bridge that leads to the main building of Darbar Sahib. It is 202 feet in length and 21 feet in width.

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The bridge is connected with the 13 feet wide 'Pardakshna' (circumambulatory path). It runs round the main shrine and it leads to the steps traditionally called 'Har Ki Paure'. On the first floor of sanctum sanatorium, there is continuous recitation of Guru Granth Sahib.

The main structure of Darbar Sahib, functionally as well as technically is a three-storied one. The front, which faces the bridge, is decorated with repeated cusped arches and the roof of the first floor is at the height of the 26 feet and 9 inches.

At the top of the first floor 4 feet high parapet rises on all the sides which has also four 'Mamtees' on the four corners and exactly on the top of the central hall of the main sanctuary rises the third story. It is a small square room and has three gates. A regular recitation of Guru Granth Sahib is also held there.

A small water inlet (known as Hansli in Punjabi) was carved from Beas River which carries water to Sarovar and there's again an outlet which maintains fresh water at every point in time in sarovar

Guru Nanak Sahib said that the connection of human with God should be continues, like flowing water. If the water gets stagnant, it gets spoiled. So be connected with God almighty like flowing water and always remain fresh.

Likewise, another analogy is drawn from lotus flower. Lotus remains in water but it always stays above water and never touches it. That symbolizes the art of living in this world, which is full of vices but always living away from them like a lotus. A Gursikh learns to always live in this world leading a useful & family based life like a lotus flower but never getting embroiled into the mess of vices and learns to stay away from them.

In the traditional Hindu architecture one finds use of Lotus flower blooming towards upwards but Guru Arjan Sahib has used lotus facing downwards towards earth symbolizing that ego does not hold any value at Darbar Sahib and every visitor who visits Darbar Sahib visits there with complete sense of humility & dedication of one self to almighty.

The bliss one gets while being in Harmandar Sahib Complex is beyond the comprehension of the words. Darbar Sahib undoubtedly is the spiritual monument and pivotal worshipping place for the whole humanity.

A Sikh is just its custodian a sevadar, a helper, a server, a person to look after it and maintain its glory and makes its maryada functional. Darbar Sahib is a source of all blessings and blisses. It is here, where every heart rejoices and soul is uplifted. It is such a joyous place where one can feel the glow of cosmic radiance.

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